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AUTHOR Borrero, Alfonso
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ABSTRACT

This paper offers some reflections concerning the university as an institution today and in the future particularly in the developing nations. The discussion starts with a look at the double meaning of the word "administer." Taken internally "administer" relates to the organization of the university. Taken externally, "administer" refers to qualities through which the university makes itself visible and makes its presence felt in the social environment. The discussion particularly examines the qualities of institutional autonomy and the principles and philosophy which should govern the university's autonomous exercise and academic liberties. The discussion of the internal meaning of "administer" reviews the organic, academic structures which guarantee the successful management of the teaching, research, and technological functions resulting in the integral formation of persons through the pedagogical systems the university establishes. It is also noted that the university administers services to culture, to the individual, and to society through the professions and university extension services, to public and private institutions through the relations the university establishes with them, and to future generations. The document concludes with an epilogue on planning and the evaluation of the achievements attained by the university as a social institution. (JB)

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THE UNIVERSITY AS INSTITUTION TODAY:

Topics for Reflections

by

Alfonso Borrero, S.J.

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The new series of papers on higher education includes three studies on problems facing higher education, particularly in the developing countries, which were commissioned by Unesco from the United Nations University and will ultimately form part of a book on the same subject. They have been selected as background documents for this consultation and it is our conviction that they will advance the debate through the analysis they provide, the problems they raise, and the clarity of the proposals they contain.

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THE UNIVERSITY AS INSTITUTION TODAY: TOPICS FOR REFLECTIONS

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This document was prepared at the request of UNESCO and the United Nations University, UNU, for a study concerning the UNIVERSITY AS INSTITUTION TODAY.

March, 1990

THE UNIVERSITY AS INSTITUTION TODAY: TOPICS FOR REFLECTIONS

SUMMARY

The purpose of this document is to propose some reflection concerning the university as an institution today and towards the future. To do so, it starts with the double meaning of the verb "administer". One is internal, related to the organization of the University. The good service which the institution administers towards the exterior depends on its qualities. Thus, worthwhile and necessary differences are established between the missions which the University proposes for itself, the functions which it carries out to achieve those purposes and the notes through which the University makes itself visible and its presence felt in the social environment. Special emphasis is placed on the note of autonomy and on the principles and philosophy which should govern the university's autonomous exercise and academic liberties.

As for the action of administering itself, the point of departure is the general organic structures and, in particular, the academic structure, which function thanks to the corporate activity of the human resources involved - directors, professors and students- and the material resources -physical, technical, financial and economic- which guarantee the successful management of the teaching, research and technological functions, resulting in the integral formation of persons through the pedagogical systems the University establishes. The University also administers service to culture, to the individual and to society through the professions and university extension services, to public and private institutions through the relations the University establishes with them, and to future generations.

The document concludes with an epilogue on planning and the evaluation of the achievements attained by the University as a social institution.

INTRODUCTION

The topic of the University as an Institution today can be dealt with from different points of view. This document has chosen the topic of University Administration in its widest scope.

If administration is understood as problem, this word is adopted in its etymological sense -'pro-ballo'- the opportunity to reflect and look for possible solutions and future projections towards the approaching millennium, and for which those who are presently directing institutions of higher education are responsible. The present is the future in the process of gestation, in large part determinable by the operational decisions of the present moment.

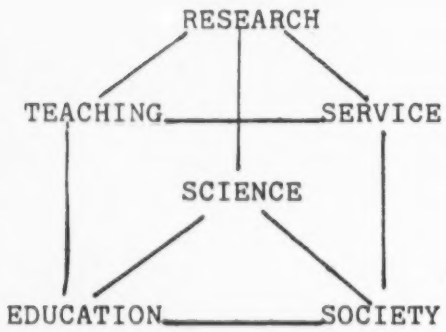
1. The action of administrating...

...can be understood in two ways. The first -which is reflective- means that the University organizes itself. Borrowing a term which belongs to the biological character of natural organisms, administrate indicates that the University, as the institution which it is, also arranges itself internally into parts for the proper fulfillment of its actions. The general organic structure of the University and its essential and specific part, the academic structure, thus arise.

The second sense has the force of the active verbs - like the Latin 'administrare'- which in our case means the external action of serving, because the University projects the fruits of its organized effort externally.

2. Missions, functions and notes of the University.

Along with both interpretations of the word administrate- the reflective or internal and the external or transcendental- we should also understand the two related and frequent trilogies with which we are wont to express the University's missions and corresponding functions, which are expressed in its characteristic notes as a scientific, universal and autonomous corporation. This is because it maintains its actions in the liberty of a thinking spirit, in the power of intellectual knowing, and in the due exercise of academic liberties.



The fore-mentioned corresponding trilogies are: research, teaching and service. These correspond to the gestation and spread of science, to the education and formation of man, and to the beneficent creation of society. Understood as the university's missions, they are equivalent to the inevitable destinies, commitments or goals of the highest Institution of knowing which carries them out and makes them effective through its every day functions or acts-, which are the practice of university autonomy.

Once again the double meaning of the verb administrate comes into play as it is applied to the University as an institution. It is not permissible for the University to content itself with its internal functionalism -as a mere organization that results in this- unforgivably oblivious to its transcendental and responsible purposes: scientific research, divulgence and application. Its

active subject is a man who is aware of his possessions and duties at the service of the society to which he belongs, and of which the University can not be a simple reflection, but must be the model and path to real development.

3. Philosophies of the University as Institution: University imperatives

There is room here for a wide historical and present-day debate concerning the principles and philosophies which have determined the interpretation of the university's missions and the ensuing exercise of its operative functions in order to reach its purposes, and, somewhat more delicate and disturbing, to discuss the liberty and autonomy (relative, of course, to the social whole) to achieve its missions which the university enjoyed, enjoys and will enjoy as an institution.

In order to place ourselves in a recent moment in history, let us recall the consensus of how many have classified different so-called classical styles of the University, born in the 19th century and projected to the twentieth century in varying combinations.

The philosophical substance of the styles differed in the priority that each tendency placed and places on scientific research, on the formation of the human being or on the various forms of service to society. None of the angles of these useful trilogies is excluding or exclusive; it's a question of preference and practical emphasis when it is not a question of concerted equilibrium among the three.

In addition, there are those who propose that the modern University finds itself realistically pressed to complete its missions and functions with a triple awareness: critical, political and flexibly national, and they assert that from the point of view of autonomy, University institutions have fluctuated or still fluctuate between liberty and the opposite extreme of subjection to powers such as political and economical power. This results in the deterioration of the University's moral and scientific autonomy in the face of undue external pressures which prevent it from behaving according to its own nature.

Whatever its present-day or future historical situation, it is the function of the University as an institution to establish its principles, its course and its goals. Depending on its internal convictions, the University succeeds in its task of internal self-administration in order to serve the external world, which is the social environment which surrounds it.

Starting from this fundamental Introduction, this Document divides into parts in order to distinguish, but without separating, what is indissoluble in the two meanings of University administration.

This is because its serving the exterior world with quality, justice and efficacy depends on the internal organic arrangement of its parts, which are the structures, the quality of the University's corporative action, the availability of resources, and the adequate exercise of its functions or missions. These last four underlined nouns correspond to the sections which form the first part of this document.

The second part of the document looks at the service which the University provides to the construction, elevation and diffusion of culture through the varieties of professional performance, university extension, the relations that the institution of higher knowledge establishes with its surroundings, and its foresight towards the future.

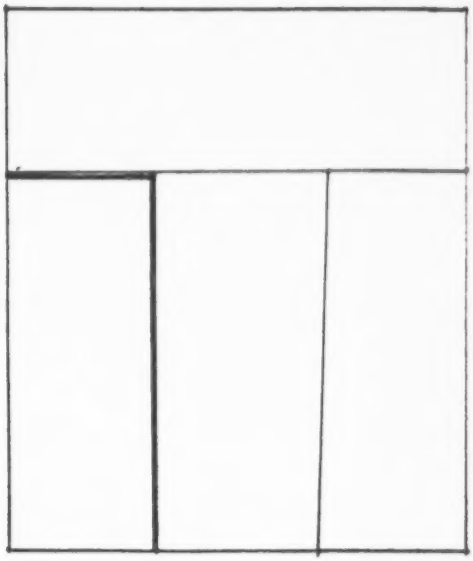
At the end there is an Epilogue on planning and self-evaluation.

- I -

THE UNIVERSITY, WELL-ADMINISTRATED BECAUSE IT'S WELL-ORGANIZED

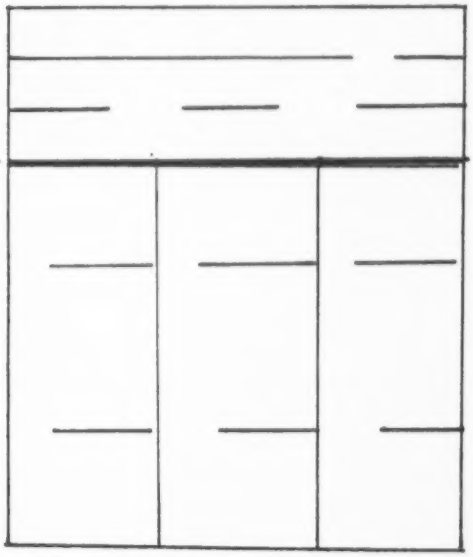
1. The Structures

1.1. General organic structures



From its birth, the University institution began to determine its modes of operation and of government and direction, and now one can speak of a general organic structure that is broken up vertically into areas or fields of activity, which are more or less equal in hierarchy but different in terms of their specific responsibilities, and horizontally into levels of management and authority. Arranged thus into organs, the University also established the types of internal relations, thereby responding to the concept of total structure, which is qualitatively greater than the sum of its parts.

In order to determine what and how many areas or fields of diversified activity there should be, and their mutual relations, it's well-known that the University distinguishes between its basic function, which is academic (see below, I, 1.2.) and all that it includes, and the area or sector that handles the inescapable economic and financial management which so greatly conditions scientific activity. Maybe there can be other fields of activity, as in fact in many universities there are, which look after the interests of the individuals and groups which make up the University community.



The determination of the levels of authority arises from the distinction and relation between the highest levels of orientation and policies and those of immediate direction and government (boards, superior Councils, plenary sessions, university Councils, congregations, executive councils...); both higher levels usually have to do with all the areas or fields which exist in the university.

Other levels exist or can exist which are related to the government and direction of each area or field of activity, and in each one of these, to the ultimate or immediate level of performance.

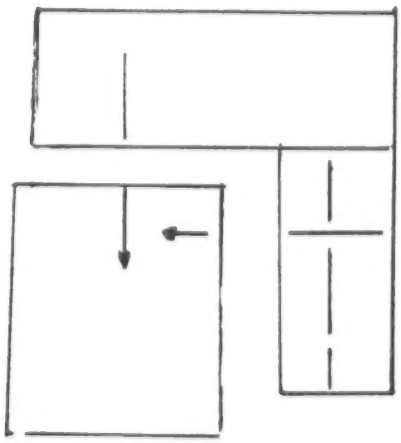
A basic, critical problem of University administration lies in each university's successful design of its general organic structure, which must be very simple and sufficient in its parts or elements, flexible and effective in its actions and arrangements, and easily intelligible so that the structure responds to the ideal of every bureaucracy: to increase efficiency to the highest possible level and reduce to a minimum the inconveniences and annoyances which arise in any type of organization.

One resulting problem lies in how many head authorities there will be and who they are, whether they should be personal or collective (councils) as in the case of universities with a collegial government, and that in one way or another the formalities be reduced to avoid the snags resulting from slow and excessive deliberations which delay the making and carrying out of decisions. This is the result when decisions unnecessarily depend on several councils, committees or chains of command.

The composition of councils, especially in the high levels of management, have well-known special difficulties due to the proportion of academic members and lay members that should exist in them, and to the different areas they come from (the university's founding body, the government, private enterprise...). The respective assignment of functions is equally difficult; thus, it is important to recall the importance of the three notes mentioned above for the university to function normally: sufficient simplicity in its structures, effective flexibility, and intelligible clarity in its design.

Peculiar obstacles are created in universities which have not known how to distinguish between legislated co-government and the academic and scientific co-management of researchers, professors and students. For this purpose, the successful pedagogical systems which the university adopts that are propitious to the union between research and teaching are of great help (see below I, 4.3.).

1.2. The Academic Structures



The vertical division into parts of the general organic structure determines the University's specific, characteristic area or field: the academic area.

The notion of academic structure thus arises with attractive and convergent relations with all of the University; it is worthwhile to clarify that the relations are with all of the areas and all the levels of authority, which should be at the service of academe because it is there that the functions of researching, teaching, and educating are carried out every day. Their quality determines the degree to which the University provides and administrates its service to the social environment with responsible, aware attitudes of criticism, with a political sense of science and education, and with a vigorous national spirit which is simultaneously open and receptive.

The University's inherent and respectable institutional autonomy is established in academic rigor and expressed in the continuing practice of academic liberties.

From its origins, the University began to design and put into practice the elements or components of its academic structure, and the concept of faculty applied to the "Facultas artium" (later the "facultas philosophica") is very old, and in a certain way is preparatory to the "facultas theologica", the facultas juridica" and the "facultas medica."

The Latin meaning of "facultas" (authoritative ability) thus had the double meaning of those who teach because they are able (authorized) to do so, that is, the faculty, and the structural element by which the university internally administrates what is academe, that is, academic administration, a meaning close to that of "school" or "faculté." " Collegium" (college, collége, Kollegium), which is of medieval origin, had and still has different meanings and various ways of belonging or relating to the University. However, it is well-known that after the Scientific and Industrial Revolutions, other elements combined with the faculty to form the academic structures. This occurred parallel with the birth of the modern professions which are so bound to the University with the arrangement and organization of work (see below, II,, 2), and due in great part to the positivist breaking up of the sciences. Some of these elements are: departments, divisions, programs and unusual meanings of professorship; institutes and centers; laboratories, museums, botanical gardens and even the large libraries of functional architecture and hospitals, and, more recently, after the reform of the French University in 1968 and 1969, interdisciplinary research and teaching units, the UER.

Thus, rather than levels of management, one should talk about the diverse, flexible combination of these or other elements selectively adopted by universities in order to build their respective institutional academic structures.

For many of them, such as for the institutes and centers, it would be possible to discuss their way of belonging to the University as an institution and concerning their relations with the University. Are they part of the University? Are they in the University? Do they belong to the University simply because they are close to it? These questions pose the problem of the institutional unit known as the university in contrast to the much-commented "multi-versity."

Given the special character of the United Nations University, UNU, which is less oriented to the systematic advance of the sciences and professions, and more concerned with the pressing problems of humanity (See "Pressing problems", Charter, Article I, 2), the matter of academic structure takes on peculiar difficulties. As they are distinguishable, the sciences and academic disciplines are classified and subsequently classifiable just like the professions. This is not true of the presentation, study and solution of the problems which afflict the world.

2. Conditions of University Corporate Action

The structures are the visible face of the organic-administrative composition of the University. They cannot become transformed into an end unto themselves or into figments of the imagination in which everything ends, no matter how well-described they appear in statutes and regulations or beautifully drawn they are in catalogues and guides. They should be conceived from and with the purpose of the effective action which is expected from the corporate nature of the institution of higher knowledge. Today this is more necessary for clean competition.

Given its nature as a corporation, a wide range of problems arise, and above all, the delicate problem of participation. There is frequently a difference here between participation that is informative, consultative and decisive. It remains to discover where and how this process comes about in the University's organic composition, and if it is complete or not.

In all cases, the issues come together at the moment of decision-making. This takes place in the councils when the University adheres to a collegial system, and in them, on the one hand, if the participation in the act of deciding is representative of the legislative bodies which dispute over bits of power, or if it is simply participative in order to obtain the good of the entire institution. On the other hand, the decision can arise through consensus (which appears to be more university-like) or through a majority of votes.

It's well-known that through a lack of knowledge concerning the proper nature of university administration, decision-making is usually blurred with theories and practices that come from political government, from ideologies, from emotional attitudes and from political- partisan subtleties, especially if the composition of the university councils is more responsive to externally-caused compromises and less fitting ambitions than the academic nature which should distinguish them.

The limitations of this synthesis do not permit entering into details. It's sufficient to point out that beyond what's decided, the efficacy of the action to administrate properly will continue to depend on a clear perception of what is arranged, on a unifying solidarity, and on fluidity and boldness in the carrying out of decisions.

3. Resources

For efficiency, neither structural anatomy nor physiological theories of good functioning are enough, no matter how well established or legislated the structure might be in terms of what was said previously (I, 1 and 2). The resources are definitive for the sound progress of the university administration.

+There are two kinds: human and material resources. We will begin with the first, which can be reduced to directors, professors, students and, in a certain sense, support personnel.

-We could discuss at length the conditions of the directorial resources and their origin. For example, should the Rector, or other officials, be

academicians and managers, or more the latter than the former; should he come from the heart and soul of the university or be a newcomer and outsider; should he become the rectorial figure for reasons having to do with the university and through an internal decision, or be imposed from outside and for such unfortunate and harmful outside reasons as official bureaucratic appointments, political pressure and governmental interference.

There are so many types around the world that it would be impossible to analyze them now. But who can deny how much a university administration suffers as a result of faulty blunders and impermissible meddling in the designation of authorities?

- The academic and formative vigor of the University depends greatly on its professorial resources. This raises keen questions for the University administration. For example, what is the ideal proportion of researchers that should simultaneously be competent professors? Of those who know how to be first-class educators because they are persistently led and filled with enthusiasm by the habit of researching in order to be up-to-date? And of researchers by trade who are almost exclusively dedicated to research.

But there is something more important than ratios and proportions, even though they might seem to us to be well thought out, and the many convolutions possible in an administrative discussion (selection, appointments and staff, work hours, salaries, security, resignations, retirements, pensions...). How can we not mention that those who administrate should make all the teaching staff feel a sense of belonging to an institution where moral, intellectual, and educational values prevail above all, and that if these values are neglected, the everyday offering of knowledge and instruction means less for the carrying out of doctoral and teaching tasks, even though they might come from a magnificent educator.

An everyday, ordinary professor is not the same as a real master teacher of science and life. And concerning the latter, how is he made and where does he come from? From the university where he also learned to be a master teacher, or from the more or less fortunate practice of the profession?

- If someone were to dare to think that these reflections count for little or nothing in educational and university administration, let's once and for all do without so many speeches, reports and articles which without a second thought maintain that the purpose of the university is to educate and not only to train.

Perhaps if, on the other hand, we grant these and similar thoughts the effective attention they deserve, we will be doing justice to the quality of the student resource, whose recruitment leads to the demagogy of those who talk of opening the university to all (Who is everyone?). Or do we select because there are reasons for saying that it is of a superior level, except, of course, when we talk of the democratic principle of equal opportunities, which will hopefully be put into effect throughout the world.

The administration of student welfare belongs to the present discussion (and some universities prefer to speak extensively about university welfare). With this or other similar names, parts of the organic structure are created as areas or as something else in order to attend to and administer what we commonly

know as activities, programs and services. If everything in the university educates, these also need to be consistent concerning the qualities in those who direct, coordinate, promote, advise or offer them.

In certain circles it's customary to consider as activities that which is cultural, artistic or related to sports; as programs, more or less permanent actions that assist and help poor urban and rural communities; and as services, all that attends to the everyday needs of the student body: residences, meals, and medical and dental attention.

To what extent are they necessary, especially the latter? This is a question that many university administrators ask themselves, among other reasons, in order not to convert the student into that lucky person who not only has the privilege of a superior professional preparation, but also feels he deserves innumerable benefits which he sometimes demands with perfidious forethought.

But I will side-step such a thorny discussion and not say anything concerning human support resources, which should also be educated and consist of educators, in order to continue. The material resources, which have already been mentioned, are usually differentiated into physical resources - the university campus and buildings and their resources of all kinds; technical resources- laboratories and equipment in general and computer resources; and financial and economic resources. However, I will conclude this numeral with five very problematic aspects for a university administration as far as resources are concerned.

- The first, somewhat repetitious, is that the human resources are not for the predesigned structures no matter how perfect they might be. It is quite the opposite, because the general organic structure and the academic structure function, but their functioning well depends on the quality of the persons involved.

- As a result, the university administration is made all the more difficult and complex, but simultaneously more beautiful and stimulating, because it is carried out directly on intelligent persons, who for that reason are in the university, and is not carried out on things. It is also so because mandatory administrative power, or that of the organization of direction and political command, cannot thrive above epistemological authority nor thrive in spite of the academic liberties of "Lehrfreiheit" (liberty to teach) and "Lernfreiheit" (liberty to learn), of which the German University has spoken since the 19th century. Here is one of the great differences between the university as a human enterprise and other enterprises.

- The third annotation has to do with economic and financial resources, the administration of which is so peculiar that more than a few universities have set them up as a specific area of management, with a vice-rector or vice-president at its head. This is fair in large and very complex university institutions, but bureaucratic excess in the rest.

- On the other hand, the university is a non-profit institution, but hardly one with a spirit of loss and bankruptcy. Because the management of the university's economic holdings and financial possibilities is so tricky, fragile

and absorbing, many "university administration programs" unwisely reduce it to studies of an economic nature. This reduces the sense of administration to simply confusing it with executive management, which although it is as important as any of the legs of a tripod, is not the only one.

- Finally, if justice and equality somehow come into play, it is in the distribution of human and material resources if we are to confine ourselves to the mandates of distributive justice. Not everything should go to one or very few universities, because the little that's left over results in a distribution that parodies giving equal justice. This causes imbalances and concentrations which are intolerable for society.

4. Functions of the University

Something has already been said concerning two of the trilogies frequently used to state the University's functions or missions (See above, Introduction, 2).

Let us now go into the way in which they administer themselves from inside the university and towards its interior.

Returning to one of the trilogies presented, the functions are those of researching, teaching and service, assuming the subsequent understanding and development that each university has and makes of these three key words and their mutual relation. This occurs in agreement with the principles and philosophy which govern the conduct of each University as it pursues its missions and aims (See above, Introduction, 3).

4.1. The research function

Concerning this function, let us recall how much is said nowadays about the administration of research in the University for various purposes: about scientific development and the politics of research and science, about research areas and the selection and maintenance of lines of research in the University, about technological research, and about the student's formation as a creative researcher.

These last two topics require special consideration in the following numerals, 4.2. and 4.3.

4.2. Technology

The concept of technology, of its requirements and ways, of its sizes and dimensions, and of its effects and implications, should be entitled to some special attention by the University as an institution.

Writers coincide in understanding technology as the "science of industrial arts." But "industry", in its turn, means unusual diligence in creative and useful work. Thus, we have the common senses of technology as "the science of how to do things", as "the application of science to techniques", or as "science combined with action and action combined with science."

This is the source of the fitting neologism "techno-science", the equivalent of the illative phrase " science and technology." They are expressions that denote a certain recirculation, approximation and even conjunction of science and technics, with technology as the intermediate fruit of such actions.

It is from these actions that the requirements and notes of the technological power of knowing derive, such as the profound intellection or reasoning of the being and acting of things. It is also the source of how things originate, grow and develop, of how they produce and reproduce themselves, and of the way in which beings behave in all the order of creation;

- It is from here that inanimate beings, from nature's deeds and phenomena, and from physical ways, lead to the original primary sense of the word "technology": that which is physical, that which is mechanical.

- Thus we also have the profound intellection of living, organic beings, of human and animal organisms. From this we have biological and medical technologies.

- And the intellection of human behaviors, both collective and individual; for this reason, technology, which was always so bound to the sphere of the natural sciences, has already entered or attempts to go deeper into the innermost part of the social and human sciences, eg., educational technology, social technologies, political technologies, and literary technologies.

But this profound understanding of the being and acting of things with regard to technology has as its goal the utilization, the guiding and handling, and even the modification of the being and acting of things, deeds, phenomena, and realities because it deals with knowledge that is exceptionally practical at the same time as it is scientific. Consequently, this explains the forms, degrees, magnitudes or sizes of the nearness between science and technics.

Indeed, it is common to speak of "big science" and of "high technology" which leads one to think that there are minor or intermediate technologies-simple techniques. This occurs because far removed from science we keep the simple, traditional, and obvious ways man has of guiding, managing and making use of natural forces, or of materials, without using them for spectacular undertakings or enterprises and without causing significant modifications in them. This is the opposite of what happens in "big science", "high technology" and advanced technologies, all of which do entail them.

Given the practical character of the technological power of human knowledge, its effects are all the more expansive and penetrating, and more enveloping and massive in enormous direct ratio to the sizes and dimensions of technology. They are inseparable from the concepts of change and development, with unavoidable emphasis on economic power.

For this reason "Research and Development" (R + D) is an illative, acronymous phrase that frequently appears in combination with so called great technological agents. Among them we ought to highlight the profound intellection of natural laws which have led to astronautics or cosmonautics, to the production

of electronics and computer science. and to the management and transformations obtained and achieved by macromolecular chemistry, nuclear energy and biological engineering. Some of these great agents have unfortunately been placed at the service of bellicose technology and have all in turn somehow contributed in their own way to the technification of life (the word technologization sounds wrong) and cultural, social and political, and individual and collective behaviors. This is true not only in the countries that produce technology but also in those that import the technological product, whether to adapt it or to adopt it with modifications, improvements, transformations, different uses and creative imitations.

These are all different forms of technological transfer, not always in agreement with the recovery, preservation and even the mixture of traditional and simple techniques with the correct, moderate contribution of technological advances in such a way that what is big, powerful and new does not destroy that which is small and simple, that is, techniques and technology that is intermediate, convenient and necessary even in parts of the world that are highly developed.

+As a consequence of all this, the ethical implications of the educational missions of the university as an institution emerge. They remove science and advanced technology from the positions of moral neutrality they aspire to have in the face of the good and evil they cause with their advances.

Above all, the present and the future of human life and everything that sustains it should be important for them. For isn't it true that the way in which the universe lives, acts and maintains itself was always present in the birth and development of science and philosophy, and that humanity, at the same time that it recognized the value of life and the respect that it demands, was passing from barbarism to civilization?

Nevertheless, even if it is not human life itself that is directly threatened, it is threatened through the natural sources that sustain it: the ecology and the environment. The great agents of advanced technology are largely responsible for their subsistence and vitality. If the delicate interweaving of the biological complex of the universe is harmed, it will be difficult to restore its vital equilibrium. It is a legacy which present generations should save as a right belonging to future humanity.

It's true that technology, full of the promise of development and an irreversible sign of the times, while helping us to live also raises the antithesis of comforts and hopes in confrontation with uneasiness and fear. "Where technics prevail," someone once said, "there is danger, in the highest sense of the word; but where there is danger," he added, " that which saves is born".

This salvation is also expected from the University as an institution that is aware of the complexity and loftiness of its institutional missions and of the delicacy and accuracy with which it has to press the practice of its functions of researching and serving, universally critical, universally political and universally nationalistic. Each day the complexity of its problems and relations ascends to supranational spheres. It must also be aware of its lofty

missions as regards the human person, who is the cellular element of society and who produces science.

4.3. The Teaching function

This last topic brings us to the teaching function of the University. It is inseparable from the educational and formational task of the person who is always desirous of reaching higher goals.

Education for and in what is superior

In everyday language it's commonly said that the University is the highest level of education, as it is the last stage or component in the formal educational system.

But such an extended use and merely temporal meaning of the word has caused us to forget that education is inconceivable if it is directed towards that which is inferior. It can be given for what is common, everyday and ordinary but even in such cases education always has to be directed towards higher objectives even at the primary and secondary levels, and in all of life's circumstances it must be directed toward superiority and in what is superior. It corresponds only to the University to give the last impulse to the continuous ascent of every educational process. This is permanent and always present. Thus, the teaching and educational mission which the university proposes for itself as an institution for...

...the integral education of the person...

...must actively keep in mind the following considerations:

That the teaching function or task is not limited to the everyday contribution of the scientific disciplines. It must form the student's understanding in the discipline of intelligence and in the discipline of an intellectual life, without limiting it to the objectivist learning of a "science" detached from its repercussions. It must open unified paths to knowledge ("Wissenschaft") in the human mind in order to attain the ethical aims that justify scientific development.

That the cultural formation of the student is not satisfied with making him an informal beneficiary and admirer of cultural values, for he has to be a builder of personal, social and national culture. Perhaps the first can be obtained with measured out doses of "general education"; the second is the fruit of a liberal education which promotes man's full command of his potential, and selfless love for truth, which is better understood in the unified convergence of knowledge.

That the student's integral work preparation should not be reduced to the sole servile function of satisfying demands, complaints and gaps in work organization and distribution. This is the commitment which the university has been assuming almost imperceptibly since the same time that the Industrial Revolution established itself. It has become more acute with the recent

fashionable custom of human resource studies and projects (See below, II, 2.3).

They will be even more necessary, judicious and successful if they are not simply planned and cut down to fit the size of the job, dispensing with a person's spiritual, intellectual and moral aspects.

The first thing is to subordinate it excessively to the immediate tasks to perform, which will certainly be more effective and productive if the intellectual human resource which the University places at the service of companies and society in general guarantees a high level of personality development.

That the formation of every man and woman's faculties, virtues, and habits is for the practice of justice. It is in this light that we can better understand the fitting relations that the university has to endeavour to obtain among intellectual formation, cultural formation and formation for altruistic work. According to the universal, multi-secular precept of giving each person what is his by human right and respecting this right, it is inferred that one's personal liberties end where the next person's rights begin.

The basis of the political formation which the University as an institution is obligated to provide as part of its educational function is the practice of a justice which is selflessly distributed and has at its disposal an effective means for the mutual defense of individual and community rights.

That the University, in short, has an educational mission that is not limited to, but goes beyond the simple transmission of the courses listed in what is sometimes referred to as the visible curriculum, to be taught at the prescribed times and in prescribed schedules according to the school calendar.

This is so because there is also another curriculum which could be called a "hidden curriculum" underlying the University's educational commitment. It assumes the undefinable and imprecise task of providing profound "full learnings".

Some have an ontological intention such as a person's learning to be and learning to become. Others actively work in education with the intellective, comprehensive and creative capacities of the student: learning to learn, learning to understand, and learning to create and produce. The social nuances of education, such as learning to coexist (with others and with nature, the basis of all life) and learning to adapt are not left aside. Finally, there is learning to discover the moral and eternal transcendence of human faculties and actions.

University pedagogy

It's understandable that in the face of a huge educational task such as the University's mission, technical expressions such as academic structures, academic administration and administration of what is academic (See above, I, 1.2), which we resorted to above, now turn out to be insignificant.

Nevertheless, we insist on technical words to make it understood that when speaking about curricular administration or the administration of curricula in universities, the delicate and important problem of university pedagogy is being touched upon (some would see this as "androgogy"-education for adults) as well as the pedagogical types that the university ought to imagine and put into practice, for the administration not only of the visible curriculum but also of the intangible and hidden one on which a person's integral formation depends even more. The phrase used by the British philosopher and mathematician, Alfred North Whitehead, is fitting here: The university is either imagination or it is nothing.

The topic of pedagogical types, which is today closely affected by the so-called educational technologies, audiovisual media, and computers, is easily traceable to the development and adjustments of the "lectio", "repetitio," "collationes," "quaestiones," "disputationes" and "quolibetales" sessions of the old schools and the nascent university during the Medieval period. They later produced the teaching and research seminars at the universities of Halle and Göttingen in the course of the 19th century.

Notwithstanding the difficulties which arise concerning their practice (such as the immense numbers of students nowadays), teaching and research seminars should be entitled to the University's greatest attention and its most effective measures in order to implement them normally. They propitiate the alliances between research and teaching and stimulate the development of full learning, which has already been mentioned, and the "aprenderes" for the personality's full development.

Interdisciplinarity

Seminars are the propitious setting for research and teaching through interdisciplinarity.

Although the term is quite old in its meaning and content, it is very new in our languages. Some speak of synergy or the concerted action of scientific disciplines which should not be confused with omniscience or the omniscient in its instructional results, but should be seen as the interrelation of the disciplines which best leads to a possible omnicomprehension or binding vision. This is quite different from simple superficial erudition of information or facts.

Real interdisciplinarity frees curricula from their simple and customary juxtaposition of teachable subjects (in this case we would do better to speak of unconnected and disjointed multidisciplinarity or pluri-disciplinarity). It is perfectly possible to find some linking or relatable discipline or cross-discipline with all or some of the subjects in the curriculum. This cross-disciplinarity undoubtedly produces better and more integrated pedagogical results.

Thus it's comprehensible how two or more disciplines mutually support each other for their respective development because of the methods they have in common or their affinities - supplementary interdisciplinarity. They can also join together and form a new discipline-- isomorphic interdisciplinarity-- such as

biochemistry and so many other disciplinary interrelations. Or they can associate in a convenient way to build the axis of the disciplines of a particular profession, such as the disciplines or sciences of education, of social education, of administration, or of health- this is known as -auxiliary interdisciplinarity.

The study and solution of complex problems-among them that of ecology- by interdisciplinarity will overcome the unhelpful habit of viewing them from disciplines, professions and professionals that independently and unconnectedly express their opinion concerning the subject at issue, without obtaining agreement on solutions or plans. As a result, another operation of interdisciplinarity is spoken of, which some authors know as compound interdisciplinarity, given the variety of view- points which must be agreed on if successful solutions are desired.

Given the vast number of conflicting situations in which university professionals are involved today, the academic practice of interdisciplinarity should be boldly assumed by universities as a way to develop the student's capacities for understanding.

Computer resources support the modern-day university administration. Although their educational results are frequently discussed they are at least a useful instrument for interdisciplinary work.

Research or teaching? Education for creativity

Research, which has been emphasized since the nineteenth century, is commonly in opposition to the teaching and educational mission as a result of different philosophical positions.

Some are of the opinion that research is the basic task of the university. Others reject or accept it with reservations because they consider it harmful to the purposes of teaching and educating. Among other reasons, they allege that it is incompatible for professors to be first-class teachers at the same time as notable researchers. They argue that the two vocations and dedications are conflicting and irreconcilable.

It is well-known that this enduring debate still continues and will continue if the conflicting groups do not agree on the meanings of the points in dispute.

It's very clear that research, as regards its being assigned to university institutes because of its importance, calls for rigorous and persistent dedication on the part of those who carry it out. Many times it is combinable with graduate programs and graduate students.

It is also true that the knowledge of pedagogical methods, such as teaching and research seminars, and the effort to overcome the obstacles associated with interdisciplinary work create an environment in which different types of alliances between research and teaching can bear fruit. This supposes that those who are university professors always have the habit and inclination to act in the pursuit of findings, although they might not be researchers by trade.

In this way a stimulating climate of searching is created in the university because research as a concrete, forcible act does not occur easily without the prior condition of its always being nourished by a persistent, inquisitive attitude of searching and finding.

This is the climate and environment which sufficiently satisfy the research mission of the University. In addition, they are propitious for the development and formation of the student's inquisitive mind. When he sees things the way they are and in that moment, but with an inquisitive, penetrating, patient and reflexive spirit, he asks himself, "How could they be otherwise, and for what legitimate purposes or benefits?" until he succeeds in the illuminating synthesis which is the productive, creative moment.

Education to confront complexity

The cognitive explosion surrounding us, the speed of the development and specific increase in different branches of knowledge, which is coincidental to or the cause of the excessive breaking up into parts of the organization of work, the rapid and almost unforeseeable succession of social changes, and the intricacy of national, international and super-national relations and problems are some of the factors which, although they make the tricky practice of the university's academic administration and the student's integral formation difficult, also spread accentuated sensations of uncertainty in both. This occurs in the face of surrounding complexity which some might have the somewhat depressive boldness to call chaos, thus weakening the ability of the human faculties to act with security but conscious of the risk that is run in any human enterprise.

It's true that the realities of this planet are more complex day by day. And if the human mind does not nourish itself with the serenity of the thinking spirit, it only sees uncertainty and a chaotic situation in them.

The teaching and formative function of the university as an institution is to develop the student's capacities to confront the complexity which surrounds us and to provide him with the basic ethical principles with which we all agree.

These types of reflections and others of a similar nature place us now in the external sense of the verb administrate, condensed in the service of the social whole.

This function is of a maximum, "scientific and moral" responsibility, according to what is expressed in the Carta Magna signed by the Rectors and Chancellors of European Universities on the occasion of the University of Bologna's IX Centennial celebration (September 18, 1988). This declaration is a copy of the document University Autonomy Today, which was issued by the International University Association which met in Tokyo in 1965.

II

TO ADMINISTRATE IS TO SERVE

We will condense this extensive and interconnected matter into: service to culture, service for the professions, service through university extension services, service through institutional relations, and service as it is understood to be provided to the future of the university as an institution.

1. Service to Culture

"How can the surprising situation of culture in present-day social language be explained?" a contemporary author wonders. More than a hundred countries have created ministries or official institutions in charge of the protection, support, growth and strengthening of culture.

Of course, cultural acts are not new to the world for they have co-existed with humanity.

The ancients spoke of "humanitas" and "civilitas". The seventeenth and eighteenth centuries, faithful to the classical humanisms and civil spirit revived during the Renaissance, suggested that everything which man does in order to enrich his own nature and institutions and to improve his attitudes and behaviors should be included under what we call culture, a word related to the Latin "colere" which means to cultivate with love. All of this is inseparable from the knowledge which is gained for its intellectual capacity and from the treasures of artistic and functional beauty which we use and enjoy for our benefit.

1.1. The Universals of culture

On the one hand, therefore, it has been a diversion to specify the indissoluble manifestations of personal culture and collective culture: linguistic, political and social culture, scientific and erudite culture, ethical and moralizing culture, and the religious culture that unites man to God.

On the other hand there are demonstrations of objective and expressive culture which thrive and speak of the "belles lettres", fine arts and the fine achievements of humanity: literary, scenografic and dramaturgical culture, musical, sculptural and pictorial culture, traditional handicrafts and simple culture, architectural and urban culture, landscaping culture, physical culture and the culture of sports and, why not, the culture of leisure and relaxation, the culture of tranquillity and rest, the culture of silence and the culture of prayer; all are delicate objects that re-unite us to the cultured behaviors of man in society and to the eternal importance of cultural values.

It is thus possible to understand what the cultural spheres, areas or provinces might be; they are also called cultural universals because of their expansion in time, or history, and their spatial dispersion, in geographical regions. All of them are bound together today in the concept of civilization, which if it is reduced to political and economical perspectives with the

exclusion of other values, fixes a categorical difference between the First World and the Third World, with another one between the two which is nowadays struggling with surprising changes.

1.2. The human being facing culture

If culture is a persistent act which gradually takes form, man approaches it to experience it (erudite culture, learned culture, inherited culture, culture he becomes used to because it already exists), to grasp it and assimilate it as a guarantee of stability, and, most importantly, to transform and produce it because it has always been true that man is the author ("auctor") who extols cultural values, and their builder and inventor. In this sense we more properly speak of anthropological culture, or of human culture.

In regard to this, it is pertinent to accept that UNESCO, an institution whose acronymic "C" first meant real, objective culture and cultivated, erudite personal culture, after 1982 moved closer to the source of anthropological culture and the protagonist of all culture: man in society; however, it did so without dropping its initial cultural efforts. This same conception was well-understood and accepted by the Second Vatican Council in its constitution, Gaudium et Spes. UNESCO's declaration had precedents in the Cultural Charter of Africa (1976), followed by the European Declaration on Cultural Objects (1984). Such international approval concerning culture was echoed in the Declaration by Arab Countries, which was worked out within the framework of ALECSO, the cultural organism of those countries.

1.3. The University and service to culture

If we once again explore the reasons for so much contemporary uneasiness concerning culture, it is because societies have now noticed with considerable earnestness that their survival gravitates around the substance of cultural spheres but even more around the different ways of approaching them, and they have found them to be deteriorated and approaching ruin. This creates the strange confusing sensation in human beings of finding themselves without a known home and lacking the spiritual support which is man's heritage as well as achievement.

The responsibility for this disturbing perplexity falls to the pervasive invasion of the large technological agents (see above, I, 4.2), to the disenchantment caused by social, political and economic systems, to the failure of so-called models for development, and to various other factors which the University's critical mission is in urgent need to analyze, as was mentioned previously (See above, Introduction, 3). The University cannot content itself with reflecting the societies which surround it and cast aside its principal commitment of being their model and pattern, for only in this way will the university provide proper service to culture.

2. Service for the professions

It is said that a person is the builder and not only the user of cultural values. Consequently, the University provides an immediate service to individuals and social groups through professional work which gives dignity and

is a legitimate source of sustenance.

2.1. The professions and trades

The secular distinction between the liberal professions and the servile professions, or mere trades, dates back to the old distinction between the social duties of a free man and the tasks of servants and slaves.

When the masters' and students' guilds were solidified in the twelfth and thirteenth centuries, the universities granted a special position to the juridical profession as a service to justice, to the medical profession as a service to health, and to the theological profession as a service to a society, such as that of the medieval period, which lived on a purified religious spirit. According to historical reports, left to one side were other trades and social obligations whose performance was fed by knowledge obtained in the liberal arts.

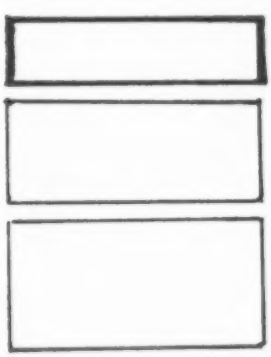
Historians believe that the university of the Renaissance period placed more importance on the person than on his practical doings. Although the progress of the natural sciences began as a result of the scientific revolution, it was after the Industrial Revolution that many technical trades were elevated to the category of university professions once it was established that they had the scientific basis which was by then indispensable.

This phenomenon can be seen from the end of the seventeenth century in France, for example, when educational institutions that were different from the University and in which skilled labor was prepared were created.

However, the gradual transformation of many trades into professions with a university origin is unmistakably clear in the nineteenth century. In that century the technical schools multiplied, there was an early development of technologists, and schools and faculties of civil, agricultural and manufacturing engineering, as well as schools dedicated to the veterinary sciences and studies devoted to rural production, enriched the existing academic structures.

2.2. The modern professions - the post-secondary level

In the shadow of research and subsequent scientific development, which are so bound to the industrial and commercial boom, the modern professions were born, including those of administration.



The relations between the professionalized university and trade organizations grew, and as a notable result, the highest level of formal education became divided into institutions with different characteristics. It is for this reason that it is customary nowadays to speak of post-secondary educational systems. Within this category, the University continues to be dominant. Post-secondary systems are best defined by the nature and degree of the academic functions carried out in them, and not only because the student has finished studies corresponding to the second level of formalized education.

We should be aware that the adherence of the modern professions to the university's academic organism did not occur in the same way. Several of the professions were born in the University or arose out of the University. They prospered together with the university until their long-standing scientific tradition was attested to, or the university kept them at a distance from its center and its secular academic structure. As a consequence, we still see the uneven form today of post-secondary systems in different countries around the world, particularly in those which gave rise to the types of university that arose in the nineteenth century (See above, Introduction, 3).

In some of them, technical and technological institutions created early in the nineteenth century raised their academic level at the same time as the technology that resulted from the approximation and recirculation between science and technology (see above, I, 4.2) increased their size and importance.

Many of these institutions still maintain the institutional designation of technical or technological institutions with which they were born and have not changed their name to that of "university."

2.3. The contemporary professional order

This review of the origin of the modern professions and the post-secondary systems of education brings us face to face with the heterogeneous universe of the contemporary professional order. It is a real pandemonium in which it is impossible to find our way if we do not resort to some way to classify the professions, which are so related to the classification and types of work.

First of all, let us differentiate between the professional training that is received outside of the post-secondary systems (for example, in the formal secondary level or on the job or in a company) and which is usually oriented towards the purely practical carrying out of some trade that has proven not to require academic rigor or support, and the properly-named university professions and those professions pertaining to other post-secondary educational institutions.

For our purpose, the professions of this large second category are important, and within this category, we once again distinguish between the intellectual or academic professions, which are more at the service of science, such as biology or mathematics, in contrast to the practical intellectual professions, such as medicine and engineering, which are at the immediate service of the individual and society. We also differentiate between technical professions, some of which are close to trades, and the technological professions which come closer to the high levels of technology. In addition, we distinguish between the undergraduate and graduate professions, as well as between the very natural, spontaneous professions which can be carried out even without prior academic preparation such as administration and "business management", and professions which undoubtedly require a very careful scientific and academic preparation, such as the health professions. Finally, we differentiate between the professions that are more related to certain areas of culture (literary, artistic, scientific and social) and less submissive to concrete and definable actions, performances or professional services.

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These criteria for classification, and several others which could be adopted, are useful for several reflections.

Above all, they are useful for asking ourselves which professions require careful, constant and close vigilance by the government or other social institutions created for this purpose concerning their competence, and which professions can be submitted to the quantitative vigor of the so-called human resource studies without harming the natural right to work and the individual liberty to choose a trade and profession, and in which ways.

2.4. Degrees and titles

Both reflections tie in with the topic of degrees and titles. It is well-known that the Latin word "titulus" meant a kind of prerogative in the medieval university, such as the right of ownership over acquired knowledge, which empowered and permitted ("licentia") one to teach, as is clearly indicated by the words "magister" and doctor," and to carry out other skilled practices.

With the birth of the modern professions in the nineteenth century, the titles partly preserved their medieval meanings as is shown by the scale used in the Anglo-Saxon system: Ph.D., M.A. and M.S., and B.A. and B.S., acronyms which denote a titular hierarchy ("Doctor," "Master" and "Bachelor") and the type of knowledge that they attest to (Philosophy and the love of knowledge, and A and S, the Arts or the Sciences.)

However, even the first title became quickly professionalized, and different roads were taken to prepare those with an orientation towards the teaching profession in a specific way.

Since time immemorial, titles and their subsequent hierarchy have been used by the person who has obtained a title to show society his knowledge and abilities, to ascend the social and cultural ladder, and to enjoy substantial benefits. The knowledge the title attests to has grown old and deteriorated, but the title remained as bare evidence of the hierarchical heights attained.

2.5. What professions are there, and how many?
Their relations to work and employment.

Through our reflection, the extreme number of professions, the existing relation that university titles of all kinds and degrees have with work and employment, as well as the troublesome task of fixing guidelines for the correspondence, equivalence and recognition of titles, are the most important considerations to take into account to answer this question.

At the beginning of the Industrial Age, the division of work was still quite simple and limited, and the university could easily accommodate itself to its demands. The gradual process of professionalization in the nineteenth century was almost imperceptible.

However, as a result of the growing, mutual relations between scientific and technological advances, which have become increasingly specialized, together with the diversification and multiplication of the branches of work, this close

relationship has reached the point of being untenable. One wonders if the University as an institution can divide and subdivide its structures and academic programs in the same way as a manufacturing enterprise does in order to produce the many types and sizes of specific supplies that the numerous and ever-changing labor machinery constantly demands.

It is numerous because there are so many professions and names (looking through the dictionaries and catalogues which list them attests to their number) that it would be necessary to have the mind of Linnaeus to be able to conceive of the Latin binomials for their classification. Even so, the "homo sapiens" of that Swedish scientist would be excessively reduced to "homo laborans," a member of a species necessarily reduced to the size of his immediate, operational effectiveness (with the guilty participation of the University). He would exercise a profession which like so many today is changing its identity at the rate of scientific and technical advances, of interdisciplinary or interprofessional fusions, of the computer empire, and of the constant modifications in the organization of work, which has already crossed the limits which bring it into the post-industrial age.

No one denies that economical, political, social and educational factors, as well as several others, influence the prevailing rate of unemployment and under-employment in the industrial world and in the world which follows incipient or slow routes towards its development.

But it is necessary to recognize that the mutual differences caused by the fast changes in the organization of work and in the physiognomy of the professions explain the number of unemployed, with variable but worrisome proportions.

2.6. The professional profile

The preceding reflections lead one to think that if the concept of professional profile is maintained in the university lexicon it should be understood in its full sense, which takes into account the development of a person's intellectual, volitional and affective abilities and faculties as well as his habits of studiousness; this is the human part of the profile. It also considers the profound mastery of the sciences and disciplines that support the professions; this is the scientific part of the profile. Both aspects or parts guarantee the suitability and effectiveness of the operative part of the profile, that it be capable of performing creatively and of adapting itself to the changing situations and demands awaiting it. "Homo Sapiens" is not only work; above all, he is a person and intellect.

Thus, the university as institution must reflect back to see clearly what place corresponds to it as the head of the post-secondary system and of the educational system in general, and to discern which professional formation and training programs are its responsibility and what they are like. It also looks at what type of person and scientist, rather than workman, it is its duty to educate to fulfill its missions of service to society and of the services it is entitled to provide to culture and development. The university must not continue to fall into the snares of professionalism and meaningless "title-giving" which have subjugated it for almost two centuries now.

Once the University is freed, as far as realistically possible, of pressures to grant titles (this reflection is very pertinent to the United Nations University), it will be more expeditious in attending to its mission of...

3. ...Service through "University extension services"....

...a concept which merits various meanings. It is sometimes identified with those University programs oriented to providing altruistic help to needy communities, with the informal and non-formal procedures of permanent and continuing education, with different procedures born in the projected imagination of the university, and finally, with inter-institutional relations.

From the middle of the nineteenth century, it was said in England that if not everyone reached the university, the university should be at the reach of everyone. There were no radio or broadcasting stations, only the written press and correspondence, but the railways began to join countries around the world. When the technical means of social communication were perfected and the world's student population had grown, they mediated between the teacher and the far-away student. In the second half of the twentieth century, the systems of open education and education at a distance were born, and universities were equipped for this far-reaching, new effort which today is a marvelous reality, more useful and beneficial to spread culture and accelerate development than to issue professional titles.

Permanent, continuing education, in its turn, is susceptible to different meanings and interpretations. One which was already mentioned (see above, I, 4.3) refers to a person's necessary and permanent educational route through life - lifelong and lifebroad education- and to societies on the way to higher levels of civilization.

Another definition is better related to continuous education, for the professional to stay up to date and for persons to grow through the variety of cultural areas. It is not to be confused with graduate programs which should respond to their own objectives of research and preparation for the teaching profession.

Finally, we have the centers which universities establish to systematically administer permanent and continuing education programs.

4. Inter-institutional relations

The topic requires a separate section in this document because of the delicate nature of their administration. By relation we should understand the correspondence or link which, with definite grounds, is established between different persons and institutions, which are the terms to be related. It is as if both were drawing towards each other for agreed-on services and extensive benefits.

+Inter-university relations are very obvious and mutual since the related institutional terms and the practice of the missions and functions they have in

common are identical. They become the homogeneous basis for obvious, likely relations.

The state and universities establish relationships which are said to be bilateral because of the uneven nature of the terms of the relationship, although they coincide in the heterogeneous basis of the relationships they establish.

It is true that the orientation of the educational labor, its stimulation, and, if necessary, its official vigilance belong to the state. It is also the responsibility of the state to create a propitious environment for scientific development and to set guidelines for scientific policies. However, the state is not a master of the knowledge which exists in the university, nor does it have the immediate functions of teaching, researching or educating. Because of this subtle difference of meaning, the relations between governments and the university are not always easy.

The inter-institutional relations which are contracted between the university and industrial, commercial or service enterprises are also bilateral. In this way, although both terms belong to the broad concept of human enterprises, official or private, they differ in their approach to the task of education.

The university, as a human enterprise for education and science, revolves more around the business administration sciences to develop the natural conditions, spirit and boldness which make the student enterprising. The enterprise, on the other hand, is more interested in work performance. In the University, one acquires the instruments and tools and develops abilities; in an enterprise, all of this is put to the test. The University is a non-profit enterprise with the goal of intellectual production; the enterprise looks for a profitable product.

All of these are expressions of real or apparent inconsistencies between what is academic and work, which is quite possible to overcome with agreements that are the bases for friendly relations that bring the two sides together; some of these bases are the work-study experiences that students receive in different kinds of enterprises.

Another type of relation occurs in alternating education in successive changes between work and study. "In-service training" is the appropriate expression to refer to this type of education which is more than alternating and can be integrated when the university and the enterprise agree on theoretical-practical curricula that are administrable in both institutions or settings.

If we recall that medical schools instituted practical experiences for students in hospitals (today they are called internships or residencies) in the seventeenth century, and that nowadays they are followed by residencies in a medical specialization, we will understand that the practice of alternating and integrating has a long history which is present today in a variety of areas of professional and work training. The increase in night shifts and the notable distinction between students who work and workers who study suggest new inventiveness, which is de-formalizing university formation and is beneficial for equilibrium in university-enterprise relations.

We will find the beginnings of what we know today as "industrial parks" in the origin of England's "civic universities" which were located in thriving industrial cities. These "parks" are where the symbiosis of education in work and for work is carried out. From Israel we have the suggestive name of "technological incubators" which "mutatis mutandis" (with the necessary changes) are arriving at similar goals. And if we wish to go back in history, in the United States, the Morrill Land Grant Act of 1862 endowed universities with property on which to locate farms for training and for productive work. However, this never went as far as the inconoclastic extremism of Mao Tse-tung, who one century later, as a result of the Cultural Revolution of 1966, came up with the unjustly arrogant idea that the workshop is the university and the university is the workshop, destroying both education and science.

The theses related to the functioning of enterprises, the continuing education courses that the university agrees on with public or private enterprises, and research contracts are other forms of the indispensable relations which we have been discussing.

The latter in great part depends on the University's capacities, resources and possibilities to enter into the so-called "research market", which is undoubtedly very substantial for research universities in the United States.

We must conclude on the point mentioned above unless far-sighted, provident laws sanction significant tax exemptions for the enterprise that contributes to the University's development. In this way, the legislator makes it possible for the enterprise to pay back its debt to the University, for somehow or other, and usually with a certain level of quality, the enterprise benefits from the product formed by the University, without having contributed to its formation.

Relation and Dialogue

The world is a countless multiplicity of beings bound by complex relations which, the more harmonious they are, the better they contribute to the order of justice and peace.

Among humans, relations become refined and closer if they are converted into dialogues. To dialogue is the mutual, sincere opening of attitudes towards life and things. It is the true coming and going of feelings, opinions and points of view. It is the honest, alternating manifestation of ideas and affections which by subordinating the stubborn and egoistic interests that often convert dialogues into quarrels, elevate them to shared values and aims. They thus make unilateral relations, which are maybe defiant, agree harmonically and efficiently.

The dialogue between enterprises and universities is a relation that is often a tortuous road and unnecessarily propitious for mutual incriminations. Perhaps this is due to the fact that the relations between the university and enterprise let themselves be carried along by unilateral interests.

In these cases, the need to open a dialogue is urgent, imposing a superior motive as a unifying desire which attracts both extremes and which goes beyond

the perhaps conflicting institutional egoisms. Peace and the integral development of nations should be the captivating inducement that always makes the dialogue between enterprises and the university cordial and effective, and even more valid when the University's relations overcome their local surroundings and become intranational, international and supranational.

5. Service to the University's future as an institution.

In the third volume of Medieval Universities, the British historian, Hastings Rashdall, left us a good inventory of institutional losses, permanences, and gains obtained by the University until the decline of the nineteenth century.

The above-mentioned author asserts that the University is the daughter of persistent traditions that are adjusted to the imperative substitutions of the surrounding social environment and prepared for the pace of change which awaits it if it wishes to guarantee its future existence.

Rashdall predicted the possible shape of things to come for the University institution when he published his work in 1895, without any way to foresee the bellicose conflicts which would darken the first half of the twentieth century. However, shortly after the Second World War, national and international fora, congresses, seminars, conferences and symposia abounded with intuitive literature on the University in the 60's, the 70's, and, since time has been swiftly passing through this hastening century, the goal was very quickly set in the nineties and the bewitching figure of the year 2000. In a similar way to that in which the generations anxiously anticipate the closing of the second millennium of the Christian Age, the University replaces its scientific poverty with exaggerated imagination.

Today, with an abundance of science and spectacular ventures, University scholars have been anticipating successive futures for the institution of knowledge. It has been seen that congresses, panel discussions, round tables and encounters, in their desire to project the university's future developments, have struggled to decide between the deductive method, which postulates desirable, possible academic and historical-social situations, and the inductive, analytic method which in turn is the manifestation of the past.

At the bottom of this dilemma lie continuity or discontinuity. But the preferred methodology seems to have been sought in the possible foresight that can be had concerning the times to come. This occurs in such a way that, by rejecting presumed historical materialisms, present university actions are consulted and by acting with them and on them, we model the present, which is simultaneously the future in gestation. Thus, the University's subsistence cuts itself loose from a prefabricated future which still doesn't exist, and depends on our present-day, responsible efforts.

Thus, the connectedness of these pages, which gather together moments of the university's history in the gradual formation of its institutionalism, its missions and functions, and its notes and philosophical guidelines, is better understood. And since the future is already our personal distress as university scholars, this Document resolves the two implicit understandings of the word

"administrate" so that the university becomes aware that it is its duty to better itself in its internal organization and convert itself into the best source of first-rate external services.

The preceding layout of Parts and Subtitles was the model intended to gather and synthesize the many documents issued by congresses, seminars and colloquia on the topic of the University towards the future. It is necessary to insist that if we are acting in this way in the University today and if these are our present concerns, the efforts we put into perfecting our actions and searching for successful solutions to the University's present-day problems will be the positive heritage which we leave to the University and which will be beneficial for its future survival.

The European Economic Community's programs which will enter into full force as of 1992 launch new challenges for the University.

If these pages are read with the effective awareness of a better future for the University, the institution will attain a clear awareness of its institutional duty to evaluate its actions constantly.

EPILOGUE ON PLANNING AND SELF-EVALUATION

Planning, execution and evaluation, which are the natural actions of responsible persons and institutions, make up the three important stages authors point out as completing the cycle of the administrative process.

In some universities, strategic planning and administration by objectives have been tried out with praiseworthy results. Their theory and practice, which are taught in the classroom for students of business administration, can be well utilized by the University for its benefit and effectiveness.

In the case of the University, permanent evaluation is the logical consequence of planning to act and a fair justification for autonomy. Although the right of the highest institution of knowledge to dictate its own norms is inherent, it must demonstrate this to itself in order to demonstrate it to society and the state at the same time, and to demand quite rightly that its autonomy be recognized and not granted out of complacence. The University's self-evaluation inspires it and inspires confidence and authority.

The term evaluation means assigning values of quality to something. This semantic equivalence is preferred in order for this document to avoid any alliance or commitment to the definitions and concepts that are to be culled from so many works that deal with how to evaluate institutions and enterprises different from the University. It is also preferred as proof that if planning is the right, and, in a certain way, the duty of university autonomy, the conception of the University and the determination of the instruments that will lead it to examine its actions are equally so. Any danger of mendacious deceit is, of course, dispelled.

The act of assigning values to the University as an institution obviously falls on the philosophy and principles which guide it and on its effective achievements in the fulfillment of its missions through the faithful and correct exercise of its functions.

In the practice of the evaluation, some results can be submitted to numbers and quantities. This exercise is relatively easy compared to the unavoidable but problematic appreciative evaluation, which is not susceptible to quantification, unless the well-known valorative scales (excellent, good, fair, regular, bad, worst) or other similar ones are used.

Assigning the values of quality can have two kinds of agents: the self-evaluating institution which loyally values itself (an introspective viewpoint from within: self-evaluation) and the external person or entity which judges the university's conditions from outside. The latter is hetero-evaluation, which in some cases is verified by the state or social institutions.

If the respectful, external evaluation coincides with the internal evaluation in rigor and in being a sincere examination, the university as institution will be well on its way to a fruitful subsistence.